1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

764 together by okatilla stems, the shocks being sometimes nearly as high and broad as the jacales. A few of the scatophagic shells were found about the bramble-marked graves at Pozo Escalante, and a single one at Barranca Salina. In general the association of cemeteries and ran-
[768] cherias, or of graves and jacales, indicates that habitations are usually abandoned for a time when a death occurs within or near
[415] them.

FIG. 59.—Mortuary olla.

The most conspicuous cairn seen in Seriland was well within Tiburon. It stands on the southern side of a little rock-butte about a mile and a half east-south-east of Tinaja Anita, south of the main arroyo, and near where the trail from the tinaja bifurcates toward Arroyo Carrizal and Punta Narragansett, respectively. It is shadowed by a notably large and widespreading paloverde, and is in the form of a cone estimated at 7 feet in height and 18 or 20 feet across the base. The materials, at least on the surface, are rounded pebbles and cobbles, possibly from the adjacent arroyos, though more probably from the beaches, of which the nearest is miles away. It was not determined to be mortuary.[1]

On the death of the matron, a grave is scooped out by means of shells

[1126] [1] As an indication of the conditions for observation in Seriland, this cairn is fairly typical: it was seen but once (on December 23, 1895), and the observation was limited to a few minutes by the attendant circumstances. On the evening before the party landed at Campo Navidad, with the hope of working up the coast nearly or quite to Punta Tormenta on the following day; but before morning a downbay gale was whitening the waters of Bahia Kunkaak so fiercely as to prohibit embarkation. Meantime the supply of water—that standard commodity of arid regions—was too nearly exhausted to permit inaction; so while Mr Johnson with three guards ascended the Sierra to establish a new topographic station, the leader of the party with the remaining seven men set out in search of water. The nearest known agua was that of Arroyo Carrizal; but under the hypothesis that some of the better-beaten trails turning northward might lead to nearer water, one of them was taken; and after turning back from half a dozen false scents, the principal trail was followed to the well-known Tinaja Anita, 15 miles by the trail from Campo Navidad, and here the party watered. It was on the return trip that the cairn was discovered; but the party were laden with filled canteens and aerocyanic and coffeepots, the day was well spent, and the camp more than a dozen miles distant even over the air line traversing spall-sprinkled taluses and sharp-edged rocks; moreover, the men were naturally and necessarily heavily armed and on constant guard. Accordingly even the short stay and cursory notes involved an additional mile of darkness on a trail so rough as to cut through shoe-soles and sandals, and such scents of blood to tempt coyotes to the camp site. Thus it was that the cairn was not more critically examined and is not more fully described.

2: Kroeber E-5 (1930)1931 NU31 Seri NU31

Society

583 Marriage is monogamous. The wife is bought, in spite of the
[595] poverty of the Seri. Santa Blanco paid 150 pesos in property for his wife. Chico Romero, a widower, paid more for his, a widow, "because she had three daughters, and a family with daughters is rich" (in expectation of bride prices).

591 The wife goes to live with the husband. A young couple lives
562 with the young man's parents, perhaps in an annex to the house. "The man commands." Chico was emphatic on this point, and repeated that when his son married he would live with him, not with the girl's relatives. Both he and Santo have step-sons-in-law as well as daughters-in-law living with them, but this is because they are chief and boat-owner respectively; (and the sons-in-law are young).

833 Copulation was said to take place immediately on marriage.
McGee's statement of a period of continence being cited as the custom of a foreign tribe, the informant obviously wondered and laughed.
[843] Intercourse goes on during pregnancy; but not for some months after birth, for fear of a new pregnancy, which would be injurious to the child. A good man respects his wife at all times and does not constantly pursue her.

144 No half-breeds were seen, and the Seri declare they are free of
164 venereal disease.

551 Nothing could be elicited from the informant as to anything like
614 the group-inherited names of lineages, or clans, of the Yuman tribes.

768 When a woman dies, the widower may give the children to his dead wife's parents to raise. This is the only item learned that might point to McGee's "matriarchate"; but the informant may have been thinking of particular cases. His son lives with him, though he lost the boy's mother.

582 Cross-cousin marriage is as prohibited as that of parallel cousins. This is in accord with the sibling terminology for all cousins; but in view of the present small number of the tribe, the rule must work difficulty.

[587] A man does not marry his dead wife's sister. Apparently he may not. Nor is there levirate. The informant volunteered the question if marriage with step-daughters was permitted by other peoples. Being told of the Navaho custom, he seemed shocked.

606 Neither husband nor wife looks at or addresses either parent-
183 in-law. In the isolated, small-group life of the Seri, this rule can hardly be adhered to with complete rigor, and its conspicuous carrying out was not observed; but then everything in their behavior is casual, informal, and slovenly.

607 The kinship system as recorded contains a note as to a woman not addressing her younger sister's husband by kinship term except